

National Eucharistic Revival Impact Survey



EXECUTIVE SUMMARY



United States
Conference of
Catholic Bishops



NATIONAL
Eucharistic
Congress



Introduction

In 2025, the Committee on Evangelization and Catechesis, in collaboration with the National Eucharistic Congress corporation, commissioned a survey on the impact of the USCCB's three-year National Eucharistic Revival (NER). This study—titled “Share your perspective / *Comparte tu perspectiva*: A National Survey of Catholics / *Una encuesta nacional de católicos*—was conducted by Vinea Research, a Catholic marketing firm, between May and October 2025. An initial report was released in November 2025, and the [final report](#) was released in January 2026. The following executive summary will present findings from this impact study according to the following categories:

- ◆ Fruitful endeavors of the NER
- ◆ Areas for ongoing engagement
- ◆ Lessons learned from the NER
- ◆ Methodology of the Vinea Research Study
- ◆ Possible future studies

Overall, the Vinea Research demonstrated that, despite areas for improvement, the NER was fruitful for helping people come to recognize, know, and love Jesus Christ, really and substantially present in the Eucharist.





Fruitful Endeavors of the NER

The NER Impact Study demonstrated that many efforts made for the NER bore fruit. The fruits can be divided into **personal impact** (self-reported impact), **ministerial impact** (impact on how the respondent approached various ministerial or leadership activities), and **observed impact** (impact observed among the Catholic faithful more broadly).

PERSONAL IMPACT

The data regarding personal impact was divided into four major groups, based on how the contact information was obtained:

- participants in national events (e.g., the National Eucharistic Congress—NEC—or National Eucharistic Pilgrimage—NEP),
- participants in local events (e.g., diocesan Eucharistic congresses, parish small groups, etc.),
- general contacts who received regular NER communications (e.g., the Heart of the Revival Newsletter, Learn Platform) but did not participate in major national or local events, and
- the general population of Catholics who did not receive NER communications nor did they participate in national or local events (Vinea Research derived these contacts from their list of Catholic contacts who were unique from the other lists provided).

Within the category of personal impact, respondents indicated that they experienced three major areas of growth during the NER: **importance** placed on activities, **frequency** of performing activities, and **conviction** of beliefs. Further explanations of the fruits include **Eucharistic devotion** as a whole, **renewal among the clergy**, **increase in activities** (apart from Eucharistic devotions), and **sustainability**. The results were compared to the general population of Catholics as a control. The general population of Catholics showed no to little increase in some categories and even decreases in others, making the fruits of the NER all the more remarkable.

IMPORTANCE OF ACTIVITIES

Participants noted several activities that they considered more important for living the life of discipleship than before the NER began: the Mass and receiving Holy Communion, a sense of closeness to Christ during Holy Communion, reading and studying Sacred Scripture, spending time in Eucharistic Adoration, and community volunteer work. Among these, volunteer work and spending time in Eucharistic adoration saw the most significant gains. Significantly, though most of the laity already identified the Mass and receiving Holy Communion as important to their faith, even this percentage increased so that nearly all participants in the NER recognized the importance of Mass and receiving Holy Communion.

FREQUENCY OF ACTIVITIES

NER participants identified several activities that they participated in more frequently after the NER than before. These included reading Sacred Scripture and other spiritual texts, attending Mass more often than simply fulfilling the regular obligation, participating in Eucharistic Adoration, going to Confession, and volunteering in their community.

The increase in frequency of activities corresponded with a real sense of encounter with Christ. When interviewed, participants could identify specific moments of the NER that they identified as meaningful for their practices. Many had a desire to share their experiences, and this sharing tended to spark renewed passion for the experiences. Also in the interviews, participants noted that they had been inspired by the NER to appreciate humbly the gift of offering Christ to others through their various activities.

CONVICTION OF BELIEF

One of the factors that helped ignite the NER was the PEW Research Center survey about Catholics' belief in Jesus' Real Presence in the Eucharist. Over the course of the NER, participants indicated that they had grown in their understanding of the Eucharist and their conviction of belief. Other areas where participants indicated greater convictions were in their desire to deepen their relationship with Christ, sense of reverence and awe during Mass, explaining Catholic beliefs to others, and comfort sharing personal faith with others. Participants in the NEC, NEP, and local NER events were notably more prepared to share and explain their faith with others than the contact list or the general population of Catholics.

Conviction of belief was not simply about intellectual adherence to doctrine: as one respondent noted during the interviews, the belief in Christ had moved beyond being a doctrinal tenet and had become personal. Survey participants corroborated these claims and indicated that their conviction of belief was not merely academic: it had real implications for how they lived their lives. This recognition was especially prevalent among people who attended the NEC.



EUCCHARISTIC DEVOTION

Participants identified increased Eucharistic devotion as one of the greatest fruits of the NER. This includes attentiveness and reverence during the Mass, understanding of the Mass, local parish Eucharistic processions, holy hours, and other Eucharistic devotions. Clergy noted increases in Mass attendance improvements in overall attitude of those present at Mass. Lay respondents, especially, noted the increase they experienced regarding their personal belief in Christ's Real Presence in the Eucharist. They also noted that they were more likely to spend time regularly in Eucharistic adoration.

RENEWAL AMONG THE CLERGY

Priests indicated that most saw their diocesan bishop as supportive of and participating in the NER, and a similar number of pastors self-reported that they also supported the NER, though bishops were overall more enthusiastic about the NER than pastors. Nearly half of priests indicated that their morale had increased during the course of the Revival. A similar number expressed that they felt more comfortable encouraging others to share their faith to evangelize. The NER helped the clergy to change their pastoral approaches, engaging more Catholics through Eucharistic devotions, teaching about the Eucharist, and evangelizing. On a more personal level, the clergy expressed that they increased their own time with the Lord in the Eucharist, collaborated more with other leaders, and were more likely to train and support other leaders.

INCREASE IN SACRAMENTAL LIFE, CHARITABLE ACTIVITIES, AND EVANGELIZATION BY THE CHURCH

Notably, renewal that took place during the course of the NER was not limited to Eucharistic devotion: it also included a greater participation in the sacramental life of the Church, increased efforts to evangelize, and a deeper conviction about performing charitable activities. As one participant explained, the NER "impacted outreach within our parish...people are serving more, volunteering more, and taking leadership in ministries." Moreover, respondents acknowledged how they were encouraged to these practices because of their encounters with Christ. These impacts adhere to the principles that "a Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented...the 'commandment' of love is only possible because it is more than a requirement. Love can be 'commanded' because it has first been given" (Pope Benedict XVI, *Deus Caritas Est*, no. 14).



DESIRE TO SUSTAIN PRACTICES

Participants in the NER anticipated continuing Eucharist-focused activities. Seventy percent of the general contacts indicated that they expected to sustain their commitment to the Eucharist: among these, roughly three-fifths said that they were very likely to continue the practices. In contrast, ninety percent of the national and local NER participants indicated that they were likely to maintain their Eucharist-focused activities. More than three-quarters of these participants responded that they thought it very likely that they would continue.

MINISTERIAL IMPACT

The questions posed to priests, ecclesial leaders, and point persons asked about changes in their own ministerial approaches. Clergy witnessed many fruits in their own ministerial approaches over the course of the NER. They reported that they increased the frequency of preaching about Christ in the Eucharist and about evangelization, as well as utilizing personal testimony in their homilies. This increase was noticed by the laity as well, especially those who participated in the national and local events. Clergy also noted that during this time they encouraged parishioners to practice more Eucharistic devotions, refocused their teaching and ministry on the Eucharist, emphasized evangelization and outreach. Not all of the changes were as public: many of the clergy said that they engaged more in personal formation—including quiet time spent in Eucharistic adoration and collaborating with other ministers and leaders—and in training and supporting other leaders in the Church.

OBSERVED IMPACT

Observations about general patterns of other Catholics in their dioceses and parishes came from two perspectives: observations concerning the **laity and the Church as a whole**, and observations concerning the **clergy and Church leaders**.

LAITY AND THE CHURCH AS A WHOLE ---

Church leaders noticed that the laity seemed to approach Eucharistic liturgies with more attentiveness and reverence for the Eucharistic sacrifice. They reported that more people participated in Eucharistic devotions, which could not be attributed to extra opportunities for Eucharistic adoration alone. And they noted that the number of people who went to Confession had increased more significantly than the number of hours of Confessions made available to them. Both clergy and NER point persons reported growth in their own spiritual life; in their desire to share their faith with others; in their attentiveness to Mass, personal prayer life, and Eucharistic adoration; and in their convictions about Christ's Real Presence.

CLERGY AND CHURCH LEADERS ---

Most survey participants reported at least some support and enthusiasm for the NER from their bishop and parish pastors, and at least a third of respondents indicated that their bishop displayed great enthusiasm and support. Respondents also noticed an increase in Mass attendance over the course of the NER, which many attributed to the NER to at least some degree.





Areas for Ongoing and Future Engagement

From its inception, the NER was envisioned as a grassroots movement to engage Catholics, forming, accompanying, and encouraging them to become missionary disciples. The primary fruits of the NER identified above reflect this goal; nevertheless, the NER Impact Study survey also helped to identify possible avenues for ongoing and future engagement. These can be categorized into two groups: **actively engaged Catholics** and **individuals outside the fold**. Despite the difficulties noted, survey responses represented avenues for ongoing and future engagement of each of these cohorts.

ACTIVELY ENGAGED CATHOLICS

Two possible avenues for engaging practicing Catholics include **families and youth** and **practicing Catholics who did not participate in national or local events**, though each in its own way.

FAMILIES AND YOUTH

Both families with young children and people seeking family-focused activities rated these among the least fruitful endeavors of the NER. Point persons who were also clergy rated families or youth/young adults as two of the lowest audiences for engagement. A small percentage of point persons promoted NER activities and catechesis for families or youth. When asked why they did not participate in national events, only a few respondents said it was because of their families (though it is possible that cost and schedule of traveling with young children played a role). While survey participants noted an increase in youth and family engagement over the course of the NER, fewer participants attributed these changes to the NER than the other fruits. Lay point persons struggled to engage families with children in their efforts, though clergy point persons did not encounter the same difficulties. Both sets of point persons, however, found it more difficult to engage youth and young adults in the NER. Yet as Pope Leo XIV noted in his dialogue with young Catholics, youth and young adults are not only the future of the Church—they are an important part of her present as well.



INDIVIDUALS WHO DID NOT PARTICIPATE IN NATIONAL OR LOCAL EVENTS

Several respondents noted that they participated in the NER through their parish or through regular NER communications, though they did not attend any national or local events. Survey responses indicate that these Catholics, despite their support of the NER, did not find the NER as fruitful in their own lives. People who attended the national events (NEC and NEP) or local diocesan events were more likely to see transformations in their own lives as a result of the NER. In particular, people who attended the NEC were highly likely to see it as the most fruitful experience of the NER. These individuals noted changes not only in Eucharistic belief and devotions, but also in other aspects of their lives such as witnessing their faith to others, an increased sacramental and prayer life, and their commitment to charitable service. These individuals were also more likely to have a sense of commitment to making these changes in their daily lives.

INDIVIDUALS OUTSIDE OF THE FOLD

The term “individuals outside of the fold” in this context refers to people who are not typically active in the life of the Church, apart from perhaps attending Mass regularly. These people include:

- less engaged Catholics – individuals who were not already active in the Church in other way (such as if they belonged to a parish group or ministry)
- lapsed Catholics – Catholics who no longer attended Mass regularly and were not part of any parish community

About one-third of clergy point persons said that they had trouble engaging lapsed and less engaged Catholics, while nearly half of lay point persons indicated that they could not do so.

It must be noted, however, that the NER was always intended to engage Catholics—whether clergy or lay—as missionary disciples, rooted and formed in the Eucharist. The Walk With One initiative was directed at fostering Catholics to live out that missionary discipleship in relationship with a specific individual, inviting that person to begin the steps towards communion with Christ. This work is ongoing and is not included in the data from the NER survey: the NER survey data comes from responses by point persons who helped make the NER present in their dioceses and parishes.





Lessons Learned from the NER

Several lessons can be gleaned from the NER, including its **listening sessions**, moments of **communal prayer and activities with the Eucharist**, the **multifaceted approach**, the **variety of audiences**, and the ongoing **importance of language**.

LISTENING SESSIONS

The first lesson is the impact of hosting listening sessions held with bishops, Catholic leaders, and Catholic apostolates and organizations before undertaking the national initiative. Following the Pew Research Center survey about Catholic belief in Christ's Real Presence in the Eucharist, USCCB committees and staff were challenged to propose ways to respond to the state of Catholic belief. Through conversations and listening sessions with bishops and other Catholics, there was a recognition that the Church in the United States would be best served by establishing a movement with capstone moments—including a National Eucharistic Congress—that could provide ongoing formation and support for Catholics before and after the event.

MOMENTS OF COMMUNAL PRAYER WITH THE EUCHARIST

The National Eucharistic Congress (NEC) and the National Eucharistic Pilgrimage (NEP) were significant moments for the NER. The NEC brought together Catholics from all walks and regions. While they appear lower in the most fruitful NER activities, nearly two-thirds of participants in each rated them as the most fruitful activities of the NER. Participants went back revitalized and encouraged by the communal experience with other Catholics. Having communal prayer and other activities centered on the Eucharist were effective in inspiring lay Catholics to live out the Eucharistic call to evangelize and serve.



MULTIFACETED APPROACH

The multifaceted approach (national and local) was effective in engaging respondents and other Catholics whom they knew. The (NEC) and (NEP) were supported by more local efforts, and in turn these national initiatives reinforced the work done on the local level. The major moments of the NEC and the NEP provided times for Catholics to join together around Christ, to be revitalized, and to be formed for mission in their daily lives. Beyond the NEC and the NEP, Catholics were engaged at the parochial level, through additional Eucharistic processions, Eucharistic adoration and holy hours, and small groups. Catholics who were involved at both the national events and involved in NER activities at their own parishes were more likely to stay engaged and find the NER effective: the local and national efforts mutually reenforced each other.

VARIETY OF AUDIENCES

A major lesson learned from the NER was the importance of employing multiple levels and forms of engagement. Each year of the initial three-year movement focused on a primary audience: year one was dioceses, year two parishes, and year three was individual Catholics. Diocesan and parish point persons were essential to enacting the NER. Each of these cohorts could help make the NER a reality according to the talents and needs of their dioceses and parishes. They could also provide feedback about ongoing needs in their territories that could guide the efforts of the primary NER teams.

LANGUAGE REMAINS IMPORTANT

Clergy and laity both related that language about the Eucharist, especially Christ's Real Presence, bolstered their confidence about their beliefs and catechizing others on the Eucharist. They felt better prepared to preach about the Eucharist and to share their faith with others. The language used by the NER assisted the clergy in knowing how to explain the Eucharist and in giving them courage to speak about it more readily in their homilies.





Methodology of the Vinea Research Study

The NER Impact Study was conducted in two phases: the first phase was a series of 45-minute, one-on-one interviews. These interviews were categorized into ecclesial respondents and lay respondents. Ecclesial respondents (clergy, diocesan and parish personnel, and NER point persons) were separated from lay respondents (all other participants) because of their unique relationship with the Church, the Eucharist, and/or the NER. The second phase of the survey was developed according to the responses received in the first phase. It was conducted through email, asking respondents to respond to questions and prompts in an effort to generate quantitative data regarding the fruitfulness of the NER. Respondents were not made aware of the primary purpose of the study in advance of responses to help avoid artificially inflating the data. Furthermore, Vinea Research sent the survey to a list of contacts that they provided who were not part of official NER communications (i.e., not registered to attend the NEC or the NEP, not point persons, and not part of the Heart of the Revival distribution list or any other related list). These individuals helped provide a baseline about trends in the Church in the United States and are identified as “GenPop” in the survey data.





Possible Future Studies

- ◆ What obstacles have people encountered in translating their recognition of importance into action? In some cases, such as reading and studying Sacred Scripture, the number of people who identified the activity as important matched the number of people who said they did so on a regular basis, and the increase in both was largely similar. In other cases, such as spending time in Eucharistic adoration, the increases in importance did not carry over to the increase in practice.
- ◆ What has been the overall sustainability of the NER initiatives, especially for participants in the national and local events? What percentage of participants have sustained their enthusiasm and commitment several years after the NER?
- ◆ What success have Catholics had in evangelization efforts following the NER and inviting people to encounter Christ in the Eucharist? What percentage of Catholics continue to live out this commitment made through the NER? What resources and support would be helpful for these Catholics to continue their efforts?

